THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

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Our Campus Project in the East

ng the next two months our Church in the East will complete the major portion of its effort to raise an educational fund of $250,000. sum, in addition to the $80,000 appropriated by Synod at Saginaw, will erect the above Library-Science-Auditorium Building on the campus of Concordia Collegiate Institute, Bronxville, New York

NEWS

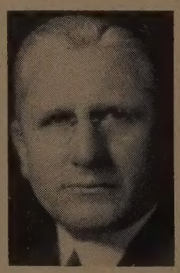
The Federal Council of Churches for the first time in its history has elected a Negro to the office of the vice-presidency. He is Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga.

The Lutheran Education Society of Concordia Collegiate Institute, Bronxville, N. Y., with a membership of 400, has since 1907 contributed $120,816.37 toward teaching services and campus improvements at our eastern preparatory school and junior college. In addition the group has sponsored campaigns which raised $237,818 for the construction and purchase of various buildings on the campus.

Advocating revival of the former wide use of tracts by Baptists, a recent editorial in the *Watchman-Examiner* remarks: "We are being set an excellent example by the Women's Missionary Federation of the American Lutheran Church, which has voted to spend $20,000 for the distribution of religious literature in mission fields and among Negro and Mexican groups in this country. If we know the Lutherans, we may be sure that they will put into this literature the most corrective and attractive type of information concerning Christianity."

When St. Matthew's Ev. Luth. Church, Chicago, Ill., last fall celebrated the seventy-fifth anniversary of the founding of its Christian day school, it was reported that approximately 10,000 pupils had received their elementary education under the school's guidance. Although the school at present has only 109 pupils enrolled, the large number is accounted for by the fact that St. Matthew's School prior to 1900 had a huge enrollment of over 1,000 pupils. The congregation at that time numbered over 5,000 souls.

Mr. Henry C. von Elm is serving as treasurer of the campaign for the new (library-science-auditorium) building for our school at Bronxville, N. Y. Mr. von Elm is vice-chairman of the Board of the Manufacturers Trust Company, New York.



Henry C. von Elm

The Rev. E. Prakasem, a prominent native pastor, has been elected president of the Andhra Ev. Luth. Church in India, a mission of the United Lutheran Church in America. It is the first time that a native was chosen for the office. Pastor Prakasem, born in 1897, received his entire training in India and has in the past successfully held important positions in his Church.

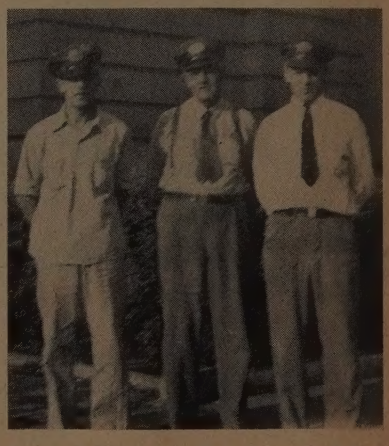
St. Paul's Congregation of Natrona, Kans., the Rev. W. F. Hilst, pastor, for the twelfth consecutive year has donated the chickens for the thanksgiving dinner served our students at St. John's College, Winfield, Kans.

The Second International Christmas Service, a venture of the Lutheran Church of Our Redeemer, Sarnia, Ontario, designed to stress the world-wide mission of Lutheranism, attracted an audience of 900 people to the local collegiate auditorium on December 10. Choral groups drawn from six nationalities rendered Christmas songs. Another feature of the program was the reading of the Christmas Gospel according to St. Luke in ten different languages. A life-size Bethlehem stable scene by Mr. Lloyd Cuthbert, a sign-painter artist of the congregation, furnished the background. The Rev. George W. Hoyer is pastor of the church, which numbers seventy-eight communicant members.

Wollaston Lutheran Church, Wollaston, Mass., recently granted its pastor, the Rev. Elmer A. Kettner, a $500 bonus for the year 1944. The action was motivated by the rising cost of living and made possible by the congregation's improved financial status.

An All-out Campaign is being staged in Mexico against Protestantism. Jesuit Father Brambila writes a vigorous editorial weekly against "heretics" in one of the nation's leading journals. He charges that Protestantism is unpatriotic and disrupts national unity. *La Nación,* organ of the National Action Party (Catholic), charges that the Protestant forces in Mexico are indulging in "underground" operations for their own advancement to the injury of the state. These charges sound odd, coming, as they do, from the hierarchy that had to be bound over by the State to keep the peace some years ago and that is still being watched carefully by the political powers. By the way, Jesuit Brambila says the Bible is a "white elephant" for the Protestants! Do they interfere with its distribution because they love the Protestants? — *The Lutheran.*

Three members of our Lutheran Church make up seventy-five per cent of the rural letter carriers out of the post office at Elgin, Ill. Of these, Mr. Harold G. Laseman is chairman of Good Shepherd Congregation, Elgin; Mr. Fred A. Kamp is trustee of Immanuel Church, Dundee, Ill.; and Mr. Harold E. Dab is a member of the building committee of St. John's Church, Elgin. In giving this information, Mr. Dab remarks: "I might add that we get a good workout every two weeks, when the WITNESS comes out." G. V. S.



Messrs. H. G. Laseman, F. A. Kamp, H. E. Dab

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

The Years —

They Take and They Bring

At the turn of the year there are those who think with bitter regret on the years gone by and of all that they have taken away — perhaps health, opportunity, friends, dear ones, even the faith and hope of childhood. Have you never heard the plaintive song of the one who prayed to his idol: "Make me a child again"? But no idol can do that. That sad soul must repeat:

> Of all the sad words of tongue or pen,
> The saddest are these: "It might have been,"

for the years have taken those opportunities away.

And what have the years brought for such a grief-stricken idolater? Weakness, sorrow, losses, enemies, trials, obstacles, and other miseries. Ah, yes, the years take and bring. "One generation goeth and another cometh," God's Word tells us. "Change and decay in all around I see," the poet has complained. Are we not all doomed to suffer the ravages of time? No, we are not all doomed to look with regret and sorrow upon the years which have taken and have brought. God has told us that the bitter regret of the worldly, the sorrow of the world, works death.

Christians live under the care of the heavenly Father, without whose will not a hair falls from their head. Certainly, the years take from the believers also — they take burdens, weakness of faith. How glad we are to lose all these! The years also bring to the Christians sorrow, but it is not the sorrow of this world, which works death; it is the sorrow of repentance to salvation, 2 Cor. 7:10. Altogether, the sorrows of the Christians are compared by the Lord Jesus to the pains of childbirth, which are productive of new life and joy, John 16:21. The Christians' difficulties and hardships are those of a victorious soldier of Jesus Christ. In the midst of trials these faithful, loyal soldiers of the Captain of our salvation are looking forward to that crown of glory of which the Apostle said, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that Day; and not to me only, but unto all them also that love His appearing," 2 Tim. 4:8. Daily the Christian is cleansed from the dross of sin and brought closer to the rich inheritance "incorruptible, undefiled, and that fadeth not away," closer to the redemption which is drawing nigh, closer to his place at the right hand of God, where there is to be fullness of joy and pleasures forevermore.

Thus to the Christian the turn of the year means a time of deep and sincere rejoicing. The evening of rest, the homecoming into the Father's house, the marriage feast of the Lamb, are all approaching closer and closer. For years we have prayed: "Deliver us from evil." And God has heard this prayer and delivered us from many evils and will soon wipe away all tears from our eyes, open the gates of glory, and invite us into the company of those who are perfect in righteousness and blessedness — that is what the years take from us Christians, and that is what the years under God and through God's grace bring to us Christians. Hallelujah! Amen! S.

New Year's Resolution

It reads like one of those little items dashed off by a very busy man while more important duties are calling, but it came straight from the heart of a man who loves his country and who knows what is best for its people. Lt. Lloyd E. Jacobson, U. S. Naval Chaplain and formerly Lutheran Student Pastor at the University of Wisconsin, Madison, contributed the item to *The Invader,* station newspaper of the Landing Force Equipment Depot, Norfolk, Va. He said:

This business of war is no snap. I for one will welcome the day of peace. Yet I am proud to wear the uniform of the U. S. of America in preference to any other because what America gives me is something that no other nation in the world can give me.

This thought rolls around in my mind every time I stand at attention at colors. I don't know what goes through your minds when you stand at attention, but that's a kind of a sacred time for me each day. I think back to people I met in Norway, Sweden, Denmark, France, Germany, Italy, Scotland, and England — people I met in 1938 and 1939 who would give everything they owned, and a lot more if they could, for the little passport I carried, upon which was imprinted, THE UNITED STATES OF AMERICA.

Certainly we are a blessed nation, and all through no worthiness on our part, but simply by the grace of God. That God-given grace to us here in America is worthy of our best efforts, and we do well if we conscientiously try to fashion our lives in a godlike manner.

Happy tours of duty to all of you not only in the Navy, but in the cruise of life, and may you enjoy rich heavenly blessings while on earth and so reach the other shore safely. G.

Straightening Out Dean Inge

The *Religious News Service* reports that the attack on Martin Luther and Lutheranism by the Reverend W. R. Inge, published with an approving headline in the magazine *Time,* has called forth "an unusually heavy volume of mail on the subject." "American Lutherans are sensitive to the question, and much editorial comment has appeared in the Lutheran church press." On December 9, however, a broadside was directed against the former dean of St. Paul's by nineteen Protestant leaders, none of them Lutherans. They took issue with Dean Inge's statement that Lutheranism "necessarily involves subservience to the State," that it is the source of "the miseries which Germany has brought

upon the world." The statement declares that German Lutheranism "has offered a more stalwart resistance to Nazi tyranny than has any other group. In Denmark and Norway the Lutheran Church as a whole has been the very center of opposition." Among the signers are Dr. G. Oxnam, Methodist bishop of New York and president of the Federal Council of Churches; the Rt. Rev. Angus Dun, Episcopal bishop of Washington, D. C.; Dr. R. Niebuhr, chairman of the Union for Democratic Action, Dr. J. H. Cotton, president of McCormick Theological Seminary, and Dr. C. C. Morrison of the *Christian Century*.

One of our readers sends us a clipping of this report and declares that he is mad all the way through that the Federal Council of Churches had to come to the rescue of the Lutheran Church. He asks: "Why hasn't the 'Lutheran Reply' been established?" — a reference to an office of public relations, to be called, 'Lutheran Reply,' which has been advocated by our laymen for some time in order to defend the good name of our Church against unfair criticism and against all who permit their mouth to run away with them in public references to Martin Luther and our Church. Our correspondent's reaction does not prevent us from acknowledging the very gracious and timely act of the prominent churchmen who simply in the interest of the good name of Protestantism rose to straighten out the "gloomy dean." G.

Authority in the Church

Just now the religious press has no little to say on this subject. But what we have read so far is neither clear nor convincing. Some of the writers seem never to have fully grasped the meaning of Benjamin Franklin's pithy saying "You cannot spend your penny and keep your penny." In one periodical, for instance, we read regrets because there is a lack of authority in Protestant churches. Then on another page in that same issue we read the demand for freedom of expression and opinion. What would you think of a man who demands strict enforcement of the law regarding speeding, etc., but complains of the interference of police just as soon as they arrest anyone for infractions of this law? Whatever one may think of freedom and liberty, one thing is certain: Jesus demands of all of His followers implicit faith and unquestioning obedience. He will not accept those who call Him Lord but do not His will. Matt. 7:21. There certainly can be no mistaking His meaning when He declares: "No man cometh unto the Father but by Me," John 14:6.

But why should we cover the whole page with quotations when you may read all that in the Bible? The Apostle Paul followed the Master when He wrote: "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that which we have preached unto you, let him be accursed," Gal. 1:8, 9. Here is authority, is there not?

When it comes to the truth of God's Word, we are not at liberty to accept what we please and reject what does not suit us. In fact, a Christian does not want such liberty. A Christian wants to be a sheep of the Good Shepherd; he wants to know that the Good Shepherd is guiding him; he wants to be positive about it. Uncertainty is a torture. Every Christian wants to say with St. Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," 2 Tim. 1:12. All those who do not wish to be directed, limited, and led by the Good Shepherd, should remember that they are not Christians; they belong to those who from day to day are deceived by one or the other of a variety of humbugs, will-o'-the-wisps, and jack-o'-lanterns. Faithful Lutherans have long since been persuaded by the Lord Himself not to follow cunningly devised fables. They are not taken in by enticing words of man's wisdom; they are not easily deceived by the fair speeches of deceivers. They have a more sure word of prophecy, and their motto is: "To the Law and to the Testimony," Is. 8:20. Therefore they are not carried about with every wind of doctrine. They are not guided by some man's "perhaps," or "it seems," or "I think," or "it may be," but they are led by the Word of Him of whom it was said, "He taught them as one having authority, and not as the scribes," Matt. 7:29. If all Protestants accept this authority, all other matters may be settled between brethren of that faith which worketh by love. S.

Authority Without Tyranny

When we speak of authority in the Church, the Romanists remind us that they have authority, they have someone who decides and ends all controversies, that is, the Pope. In the *Post-Dispatch* of Dec. 17, a Roman Catholic committee published a vicious attack upon the "Bible as the sole guide in all matters of religious belief." They go so far as calling the Bible "the book of disunity." The argument of the Romanists seems plausible; but let us remember that the Pope wants authority to persecute every one who does not agree with his interpretation of the Bible, yes, and to persecute every one who does not submit to his additions to and subtractions from the Bible.

Do men think that we have forgotten the Dark Ages, the Spanish Inquisition, the *autos-da-fe* and persecutions whereby popery tried to establish and maintain its authority? We want none of this authority; it is the most horrible tyranny. Jesus had the highest authority. He could tell Nicodemus truthfully, "We speak that we do know and testify that we have seen"; but He refused to have this authority upheld by fire and sword, by persecution or torture. We need no other authority than that of Jesus, who said: "My sheep hear My voice, and I know them, and they follow Me." When at one time many left Him and walked no longer with Him and refused His teaching, He allowed them to go their own way, He never persecuted them. Every Church which wishes to use the power of the government, the power of the sword, to uphold its authority, shows thereby that it is not the Church of Jesus Christ; for of His own Church Jesus said: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight that I should not be delivered to the Jews; but now is My kingdom not from hence," John 18:36. And then He declared how His kingdom is to be spread. He said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth My voice." There is no need of fire and sword. The heavenly Bridegroom does not win His bride like the cave man. He woos her through the sweet, blessed Gospel, and all those who are won by this Gospel are His people. Those who are forced into a Church are not the children of the freewoman, but the children of the bondwoman, and of them it is said: "Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman," Gal. 4:30. S.

New Horizons

By THEODORE GRAEBNER

Not in the memory of living man has the world stood at the portals of a new year with such torturing uncertainties as those which beset us as we endeavor to peer into the darkness that enshrouds the year 1945. To the worldling there is only one certainty as he looks into the future, that before long the world will be treated to horrors of slaughter and destruction such as have not been recorded in the annals of mankind. As he views the manner in which the ever widening and ever more intense fury of this war is going to affect him, his family, his affairs, he is conscious of his absolute inability to ward off the havoc which is headed his way. That some of us can look forward to the coming months with calm composure is certainly not due to any foolish optimism about an early end of hostilities; the wise guys who saw us in Berlin at Christmas are now predicting the decisive battles to be fought in June, July, and August, and they want five years to clean up Japan. There is only one attitude of justifiable serenity of mind as we hang up our new calendars and wonder what the months will bring, and that is the attitude of the Christian who begins each day and each year anew with such mottoes as "Hope thou in God! I shall yet praise Him who is the health of my countenance and my God" (Psalm 42), or "We know that all things work together for good to them that love God," (Romans 8). And the believer can justify this assurance in two ways, as he reviews the promises of Holy Scripture and as he contemplates the evidences of the Spirit at work in His Church. What our contemplation brings to light there we shall call New Horizons.

I

A New Understanding of Stewardship

That there is an upward trend in the willingness of our people to meet the requirements of good Christian stewardship, of that there can be no manner of doubt. It is, in fact, the outstanding mark of our church life and, what is even more important, this new comprehension of Christian stewardship is gaining headway at an accelerating rate. There are today more Christians in our midst than there were a year ago who have caught the vision of personal soul saving, lay evangelism, the spirit that does not rest satisfied with enjoying salvation for oneself, but which cannot rest until it brings that same salvation to others. This blessed restlessness is in many of our people, and they are continually devising new means of doing their personal share to bring the Gospel to their fellow men.

They do it individually and in groups, they do it privately and as members of organizations. They have caught the vision of what it means that they are redeemed sinners, and they find no higher purpose in life than to let others know what their religion means to them.

Most excellent books have been published by the publicity office of our Synod, particularly the series, *Sandals of Peace, Paths of Destiny, Runways of Love,* and *Wings of Faith,* through which we know that thousands have been inspired to accept a new view of personal stewardship, new convictions that have immediately translated themselves into more liberal giving. The very considerable increase in receipts for all our synodical and charitable purposes is by no means the result simply of better economic conditions. A few decades ago we piled up an enormous synodical debt in years of abounding prosperity. Larger giving, the acceptance of the principle that God has a claim on all that we possess, this new attitude is the result of long years of preparation and training through the Christian pulpit, Christian literature, and the guidance of those particularly fitted by the Lord for leadership in this work.

It need hardly be said that the new emphasis on *tithing* and the *weaving together of all stewardship duties* into one great complex of Christian activity rather than an expert soliciting of funds has brought about the difference in the support which our Church purposes are receiving today.

The great need of the world in 1945 will permit our people to discover ever new horizons for Christian stewardship. A new interest in missions is inseparable from the spirit which seeks to serve Christ in His brethren. It is a mistake to think that the manner in which our men and women in overseas service are remembering the missionary endeavors of our Church is simply due to an awakening resulting from the war experience. If these young men had not taken Christianity into the barracks and into the war zones, they would not now be writing the letters which they write to their home folks and to their pastors, with all the evidence of a profound understanding of the mission of the Christian Church which speaks from these letters. I am thinking of such letters as that of Alvin R. Jones, in the Pacific theater, who writes: "I have seen with my own eyes the fruits of Christian Mission Work here among the natives in the S. West Pacific. The natives have been invaluable assistants to us in our combat operations. Cannibalism has practically disappeared among the savages." Enclosed were ten dollars. All the Lutheran boys stationed on Hawaii contributed a month's

One Reason for Looking Forward with Confidence into 1945: the Parish School

At St. Luke's, Chicago, the Rev. A. R. Kretzmann pastor, 525 children of the parish school are seen entering the church for the regular Wednesday morning service. Not a novelty. These services have been conducted for the past eight years

salary to establish a Christian day school there. They raised $1,200 in that way. Charles F. Silzer, one of our marines in the Pacific, observed last July that the mission quota of his home church was only half filled. He made this his text for a letter, speaks of the temptations which he must meet while in the service when he "had to pull myself together with the help of the Holy Ghost. That is why I am interested," he adds, "in the drive to obtain more contributions for missions, to spread the Gospel of Jesus Christ, so that it will stick into the minds of all people, especially those in the service of our beloved country." With this letter came a contribution of eighty dollars for missions from the twenty-year-old marine. Norman E. Albers, coast guard, visits native congregations. "It stirred me up deep inside to hear those natives sing hymns in English and also their native tongue. . . . When I consider how much more we have than these natives and how friendly and kind they are because of their Christian faith, I know my faith has been boosted one hundred per cent. When you are back at home in comfort and luxury, you cannot realize some of the things our missionaries go through to bring their message to a few natives. I know it has shown me plenty."

This is only the beginning. Also the influence which returned servicemen are even now exerting on home congregations is only a beginning. There is a New Day for Christian Stewardship.

II

A New Understanding of the Need of Church Publicity

This looks like a small thing to set right alongside of the spirit of Christian stewardship, but it is an outflow of the same spirit that causes many to bestir themselves actively in duties they once left to their ministers. There is a great demand among our people for more publicity. I sometimes wonder what they would say if they had the full story of the sad effects of our underestimating of church publicity during two generations of our history as a synod. I wonder what they would say if they knew how our Synod is misrepresented in works of reference and of church history, not because the writers seek to disparage our Church or are consciously libeling it, but because they have had no source for their judgments concerning us except the writings of our opponents who did what we fail to do, namely, demand a hearing for our side of the story. Hence we are written down as Calvinists to this day in many a work of reference, and our views on fellowship are completely misunderstood. Let us not accuse others of misrepresenting us; no one has been more guilty of that than we ourselves. We take for granted that our terminology, our phrasing of doctrine, our theological vocabulary, has been as well understood by others as it is understood by us who have been trained in these formulations of doctrine. Taking this for granted, we have simply demanded of others: Now, do you accept this or don't you? — when we should have gotten together with them in conference, as we have been during the past five or six years, in order to let others know what we mean by "fellowship," by "verbal inspiration," and other points on which we have strong convictions. Certainly, there are new horizons of greater Lutheran solidarity if we continue those approaches which we are now making through the means of intersynodical meetings. It was the sainted Dr. Pfotenhauer who hailed the new efforts on behalf of a larger Lutheran fellowship, because, if nothing else, he was wont to say, "we shall have opportunity to discuss doctrine as it has not been discussed for generations, and that can only have blessed results."

Then we want a kind of publicity which will make the world understand that Lutherans very well are able to *match their creed with deeds.* Publicity for our *educational work* until no literate adult in the United States can be found who does not know that the Lutheran Church has an educational program more ably planned, more consistently applied than that of any other Protestant denomination; until every intelligent citizen knows the reason for our parochial school work. This must be done through incessant publicity by means of the neighborhood or county paper (far more important, because everybody reads everything they contain, than the big city dailies), by means of the radio — and here our laymen should belabor the local stations with requests and demands until they get what they want if for no other reason than merely because they make themselves a pest (see Luke 18:5). Nor do we overlook the tremendous power of *the religious tract,* now being exploited so successfully by the American Lutheran Publicity Bureau, by our Army and Navy Commission, by our Student Service Commission, by the Walther League, and, more recently, by our Board for Parish Education. What possibilities for publicity of the most dignified kind, and hence the most effective, until every one in town knows what we are doing locally and what our Church is doing throughout the nation and abroad — all about our charities and educational institutions, about our Army and Navy work!

I could write endlessly on this subject. Some weeks ago I visited the editorial offices of one of the most important and influential religious journals in the United States, if not in the world. I discovered that the editorial staff was well-informed about our interest in charity, in which they placed the Lutheran Church first among all Protestant bodies, but as for our contribution for the spiritual care of our members in the armed forces they knew next to nothing. They were amazed to hear that our budget for this purpose is more than half a million dollars annually. Their records only showed a Missouri Synod contribution of twelve thousand dollars to this purpose. If this is true in the green tree, what is it in the dry? If expert news hounds, who are professionally interested in knowing everything that is true about all church bodies, had not yet gotten on the trail of our work for the armed forces, then who is to blame? Certainly no one but ourselves. And unless they see our works, will they not say that we have a faith that is dead?

(To be concluded)

A Light in the Night

(EDITORIAL NOTE. The author of this article, Pastor E. H. Hartman, is Senior Chaplain of the military railroad service in India. He travels extensively in the territory where our troops are situated. A railroad car called *The Pilgrim,* which serves him and his assistant as home, office, and sometimes as chapel, is shown in the photographs. He travels an average of 2,000 miles a month. Just before writing this article he had returned from an 18-day trip with our Missionary John G. Steinhoff, who has been appointed by our Commission as military pastor for our troops in India.)

Strange how completely a person's viewpoint can change when his own well-being is involved. There was a time when

I was quite cold and calculating regarding Foreign Missions. Don't misunderstand that to mean that I was not actively interested. "Am I my brother's keeper?" "Give ye them to eat." "Our Commander's orders." These represent only a few of the themes of many mission-rally sermons preached in my eight years of civilian ministry before entering upon active duty as an army chaplain. Nevertheless, Foreign Missions were not real to me. Principally it meant a budget, allocated to my congregation, which had to be met or exceeded. By the grace of God we generally managed to do that. So there was enthusiasm and zeal for missions, though it is doubtful if anyone coming in contact with it would have been in danger of being singed by its fire.

Now I have experienced a little of what the Prodigal must have felt when he came to his senses. My wanderings into a faraway land, India, to be exact, have wrought that change. I can now declare the things that I have seen and heard, not only on the beaten path, but also on the byways. Never again will Foreign Missions mean only a budget to be raised so that the work which my Lord commanded me to carry on may be performed for me by proxy.

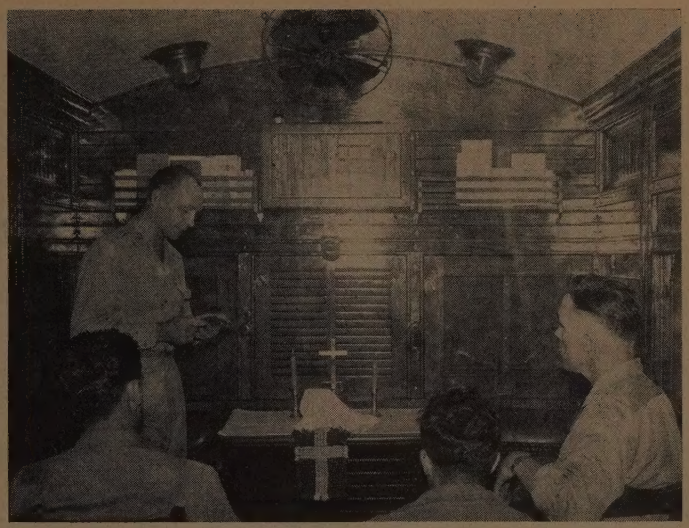
For three days and nights we had been traveling through mysterious India. The first thing you learn is not to drink any water unless it has been boiled and chemically treated, and how are you going to do that on a train, not to touch, much less partake of any native food the vendors are trying to peddle at every stop, and a multitude of other negations if you are at all interested in your health. All along the way we saw the sorriest sights of diseased and emaciated bodies, the stench of unsanitation has only one varying degree — worse. On the third night the train comes to another of its frequent halts, and you get set for another weary battle with malarial mosquitoes. But instead of all that a miracle takes place. This station is better lighted than the rest, no one is crying "bakshees," it even seems to smell cleaner. For a moment you feel like taking the first deep breath since your arrival in India.

You shake yourself. It may be merely a dream. But no, it is real. For there on the platform stand a group of American men and women accompanied by natives unusually clean and well clothed, and we are invited to have lunch with them. I doubt if they ever got over the rushing acceptance of that invitation. We followed them to the compound and there ate sandwiches, cakes, and drank tea to our heart's content.

Words are inadequate to express the release we felt. For a moment it was something like that which all of us will feel when we come home and kiss the land of our birth. Surely, this was not India! It was impossible. But, on the contrary, it was all real and true. Then miracles do happen. At least we can attest to that fact, for here was a modern miracle wrought by the preaching of the Gospel and all its attendant ministries of mercy and civilization. Many years ago a missionary had come to this village. The book of his hardships and sufferings will never be written. Later others joined him. In time almost the entire village became Christian. With the advent of the Gospel also came a change of living and working conditions. The tragic darkness of ignorance and superstition, of depravity and caste slavery, was dissipated. I don't know why, but I thought of Christmas and of the soft, warm glow of His star as it lighted His manger cradle and diffused that entire sordid surrounding with a warmth and sacredness utterly foreign to its former native element. This is what Christ can and always will do when He comes with His heavenly gifts and links men's lives with the only true God.

Finally we had to say farewell, board the train, and continue our journey through the dark night. But for most of us this hour will always be treasured as "A Light in the Night" which alone can lift the pall of darkness that has settled over this land. Never again shall a mission rally be dull and routine to me. Never again shall I be guilty of thinking of Foreign Missions only in terms of a budget to be met, but of souls saved from the tragic blight of sin, of young and old given an opportunity to enjoy life on God's earth as He surely desires it, and of heaven peopled for eternity.

CHAPLAIN ERWIN H. HARTMAN



Communing Lutheran Soldiers in India on Board "The Pilgrim"

Missionary Hartman and His Official Car, "The Pilgrim"

Consultation in "The Pilgrim"

L. to r.: Sgt. Erwin Schmidt of Hammond, Ind., Chaplain Hartman

For Christ and Country – Items of Interest from Many War Areas

Divine Services at the Front Lines in Germany

Things have been really rough. It was so bad that the officers in the CP were afraid to let us have any gatherings at all. It was so dangerous that we ate chow in sections so that in case anything came in, too many men would not be lost.

However, when things did quiet down, the services were wonderful to behold. Attention was the best I have ever witnessed.

One Sunday it was fairly quiet, but we had been dodging artillery and mortar shells for days; so just before I started the service I announced the positions of the nearest foxholes and dugouts and also mentioned the approximate number of men each hole would hold. Strange way to open a service, was it not? Though the Lord took care of things for us that morning, I nevertheless had to stop several times during the service to let a couple artillery barrages have their way. I found it useless to try to outshout them. Yet with all this interference I can honestly say that I have never preached to a more appreciative group. Many of the men from the line attended, and these men are keenly aware of the uncertainty of their lives. You can rest assured that they listen with both ears. Realizing this myself, I make my Gospel message so plain and clear that as the men hike back to their positions on the line, I watch them, and I feel satisfied that every one of them can be called to his Maker, having had the opportunity to know his Savior.

The other day, while visiting some of the men, I happened to pass a foxhole in which lay a soldier who had been killed on the spot. I looked around, and on the edge of the hole I saw a New Testament — which, by the way, showed every evidence of having been used — inscribed by a man whom I took to be the soldier's home pastor. As I picked up the Testament, I noticed right under it was one of our devotional booklets. I had given these booklets out after a service several weeks ago. I was quite certain then that this man attended that particular service, and I remember very well that that Sunday I really poured out the Gospel. I wish I could be as certain that other soldiers were prepared as I think this man was. It was the most peculiar feeling that came over me when I started thinking about this soldier. Perhaps, I thought, my lips were the last to speak to that man about his Savior.

Somewhere in the Admiralty Islands Chaplain R. E. Mennen at His Desk
Note South Sea island architecture of office and chapel

Frankly, if it were not for the response of the men, I think I'd go crazy out here. I cannot understand how men without faith in the Savior can hold up under the constant strain of battle. I have thanked the good Lord many times for my faith, and I pray that He might strengthen it daily.

Living conditions have been plenty rough. Rain and mud, then mud and rain. I can remember when I'd go a block out of my way to avoid a mud puddle, but we now practically eat, sleep, and drink in mud. Even our drinking water, though purified, is muddy. I fear that I shall never be able to walk on an honest-to-goodness sidewalk again.

Trusting that all you folks will keep all of us out here in your ardent prayers. I think that many are beginning to realize that the One above has a great deal more to do toward winning this war than a mere man-made weapon.

Germany — EDWIN W. MAROHN

P. S. Just looked over this letter and noticed all the mistakes. Buzz bombs have been going over continually and one just landed near by, shaking everything for miles around. Will this be a good enough excuse for the horrible typing? E. M.

An Hour Later Death Struck

(Addressed to our Commission)

During our last operation, which was a long and arduous one, and we moved with tremendous speed, I lost part of my equipment. Among the equipment, I lost the Loyalty badge, my prayer book, and my New Testament, the latter, which I had with me continually since 1921, a gift from my Sunday school teacher. But the prayer book was also enlightening, and must say, several days before I lost it, I was reading passages out of it, awaiting orders to move forward. An hour later death struck within ten feet of me, and all around me, and I thought maybe this was the day I'd get mine, too; but despite that nerve-racking afternoon, escaping death or injury several more times, I came through O. K. It was not until the next day, when my nerves were normal again and I could relax a little and let my thoughts wander, that I realized I had read out of the prayer book and also added a little silent prayer myself after reading several passages, and realized, though the Lord must have known my soul was prepared for His safekeeping, through His mercy and kindness He spared me from injury as well as death. I still believe this to this day. It was a Sunday, by the way, and I will never forget that Sunday as long as I live.

Moreover I will add a few words more in praise for your *Loyalty* and *At Ease*. Please forward a new prayer book and Loyalty badge (to go on my dog tag chain) at your earliest convenience. May God be with you.

Europe — T/5 LESTER W. MERHA

From a WAC in Ceylon

Recently the Lutherans here were honored with the presence of one of the Lutheran missionaries from India, the Rev. Erich Prange. His brother, Rev. Rudolph Prange at Little Rock, Ark., is the pastor of my home church. I had met the missionary in Little Rock in 1939, and little did I know then that while I was so far from home, he would be the one to bring to me the Word of God and the Lord's Supper. Being a Lutheran, I had missed my own services; and as there are no Lutheran chaplains or churches near, I thought I would be unable to partake of the Lord's Supper until my return to the States. By the grace of God Rev. Prange had to visit some of his people on the island, and if arrangements could be made, he would visit us. Thanks to a chaplain here, everything was arranged for his visit, and once more fellow Lutherans and myself joined in our services.

There are times when I am unable to attend services, and I get out my *Loyalty* and read the services. Times like today, when I'm in the hospital and cannot go to the chapel, we have decided we shall sing hymns and read *Loyalty*.

Ceylon — S/SGT. MARY E. BORCHERT

Christmas in France

A few days ago I had occasion to be in a rather lonely spot — dreaming of those grand and happy hours that I have known with my wife and son. Thinking of Christmas with all of its joy and happiness and at the same time wondering just why it was that I had to be one of the fellows who had been shipped away from that wonderful America nearly a year and a half ago. Why couldn't I have been one

of those lucky fellows who have been in the States all of the time. The weather was dark and a continual downpour added to the gloom. Suddenly a gentle stream of water started flowing from the top of the Jeep, and it did a splendid job of going right in the top of my shoe. That wet foot soon took my mind off my personal sorrow and caused me to wonder just how some of the fellows right up at the very front were feeling about Christmas. I couldn't help thinking how lucky I really was. My mind ran back to the days of confirmation class, my Catechism school, the fine Christian training that my mom and dad gave to me, and then finally the little Christian family that I have at home waiting for me. Again the approaching Christmas season came to my mind, and I was inspired to write the little prayer that I have attached to this letter. I have sent a copy of it to my home, where it will be read on Christmas morning with the rest of the customary ceremony. I think that it expresses the feelings of thousands of Christian fellows in the service today — we are grateful for what our Lord has done for us, and we are patiently awaiting that day of Victory.

France GEORGE J. GOHLINGHORST

A SERVICEMAN'S CHRISTMAS PRAYER

O heavenly Father, the Maker and Giver of both joys and sorrows, descend upon us this holy Christmas Day and gladden our hearts with the wonderful message of our Savior's birth. Hear our humble prayer as we bow our heads before Thee. O heavenly Savior, spread Thine almighty arms across the face of the universe on this Thy holy day and cause all hearts to be gladdened. Gladdened by the fact that Thou didst come into this world, didst suffer and die for our sins that we might be saved. Though today the world may be in turmoil and distress, we know that on the morrow Thine all-powerful hand will be stretched out from pole to pole and cause all wars to cease, for Thy power knows no bounds and Thy mercies are everlasting. Dwell in the hearts and minds of all Thy people this day, especially in the hearts and minds of those who are facing the enemy, those who are fighting to the last drop of blood to overthrow the powers that seek to destroy Thy holy Word. Bless the dying, the injured, the sick, and all others who are suffering for Thy name, rich and poor alike. Bless our President of these United States, his assistants, the leaders of our Armies and Navy, and all who are in authority to rule. Richly endow them, O Lord, with the knowledge that they need to cause this war to cease soon; help our Armies and Navy to conquer the enemy, and once again restore peace upon the earth.

And finally descend upon our household and bless us all. Help us to see and better to understand Thy ways, so that we may lead a better Christian life, so that when our last hour shall come, we can face death and say in the words of the hymnist: "I'm but a stranger here, heaven is my home. Earth is a desert drear, heaven is my home." Cause our hearts to be light and gay today because we do have so many things to be thankful for. If it be Thy holy will, we pray that next year Thou wilt permit us to celebrate again this Thy sacred day. We humbly ask these blessings in the name of Jesus, who taught us to pray — the Lord's Prayer. Amen.

G. J. G.

Chaplain H. H. Wilhelms' Choir, Cullman, Ala.

OFFICIAL PHOTOGRAPH, U. S. ARMY AIR FORCES

Aimee

Sister Aimee Semple McPherson is gone, leaving behind a flock gripped with emotionalism and frenzied with fear. Wails and moans echoed through the halls. Even Brother R. B. Jackson was in a daze and wept, saying, Sister Aimee had left this earth; there was nothing he could do for her now.

This reaction in the face of death is a fair indication of the hollowness of a religion based on emotionalism. Wails, moans, terror, frenzy, in the face of death! An admission of helplessness and despair!

How different it is with those who build their hope on Jesus' blood and righteousness. How comforting the Christian faith which moves one to exclaim, "Blessed are the dead which die in the Lord from henceforth." How victorious the Christian faith which challenges death, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ." How submissive the Christian faith to the will of God, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Aimee is gone. No amount of wailing and pleading on the part of her flock will bring her back.

The Courier, Slovak Luther League

Promises for the New Year

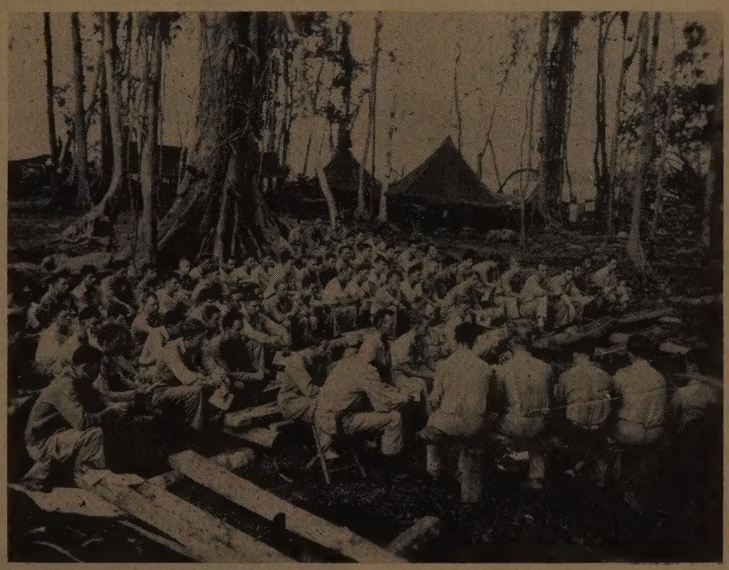
Come unto Me through all the year,
And I will give you rest;
All ye by sin and grief bowed down,
By doubt and fear distressed.

Come, learn of Me through all the year;
True peace My Word imparts
To all who will its teachings learn
With eager, willing hearts.

Come, follow Me through all the year,
Though rugged be the way;
I'll go with you, My rod and staff
Will be your strength and stay.

Abide in Me through all the year
As branches in the Vine;
Then by your fruits all men shall know
That ye indeed are Mine.

GERTRUDE WARTCHOW



A Lutheran Service on an Island of the South Pacific

OFFICIAL PHOTOGRAPH, U. S. ARMY AIR FORCES

New Year's Day and Every Day

Master, when the light at even
Spreads its fairest golden ray,
As a light touched with Thy fingers
All about us on the way;
May we sense Thy presence near us;
Tarry with us, by our side;
Oh, commune with us at even,
When we bid Thee to abide.

Be our home a humble dwelling,
Come, for Thou art welcome there.
If we plead with Thee in music,
Or we call on Thee in prayer;
If perchance our souls are troubled
And our lips speak with a sigh,
Breathe on us with voice so loving,
We will know when Thou art nigh.

Or, if joys of wholesome pleasure
At some time our hearts may thrill,
Let it be those blest and sanctioned
By the holy Word and will.
Thou, who bringest comfort, solace,
Who art every day the same,
Oh, abide in joy and sorrow,
Blessing all, Lord, in Thy name.

ALMA B. WILSON

Redeem the Time!

The next time you stand on Point Firmin or on the Pacific Palisades, looking out over the sea, pause for a moment to consider a few inescapable truths. Consider that the sun has gone down there in the West, as it did last night, ever since the fourth day of creation, when God first gathered the light of the earth together into that luminous ball of fire. Consider that the horizon you see has always kissed the sky of lighter blue since those same days of creation, that the swells — sometimes almost imperceptible, sometimes crowned with caps of white — have rolled heavily shoreward these thousands of years, rushing up on the sand and receding long before and ever since you saw the light of day. And then consider that you may be gone in another year, while the restless sea and the setting sun and the melting horizon and the rolling swells and the pounding surf and the silent stars continue as before — unless it please God that this year the long-delayed day be revealed when the heavens shall be rolled together as a scroll and the earth and the works that are therein shall be burned up.

Redeem the time. On the war fronts the roar and din of battle shook the earth and the sea. At home there was accelerated, intensified, fevered activity the past twelve months, but through it all the year passed relentlessly, almost imperceptibly, with swift, inaudible tread. With God's blessing much has been accomplished in our local congregations, in our District, Synod, and on our world-wide mission fronts, but much more remains undone.

The Prodigal Son sinfully and foolishly squandered a princely fortune when a mighty famine, unemployment, want and nigh starvation, was at the very door. We do not know what the future holds. God knows. May He, for Jesus' sake, give us light and grace that we may neither hoard nor waste His goods in this new year, but make enduring investments to the glory of His name and the extension of His kingdom!

WALTER F. TROEGER
Southern California Supplement

Come, Let Us Build!

Our Colleges and Seminaries

One of the very first things our Government did after the outbreak of war was to construct a vast network of military training camps. It was evident that if we were to accomplish the stupendous task of winning a global war, men would have to be trained in modern military science. And so no time was lost, and no expense was spared, in the erection of the thousands of buildings which now comprise our many military training centers.

The Church, too, must have its training camps — its many colleges, normal schools, and seminaries, where men and women are being trained to carry out the command of the Captain of our salvation: "Preach the Gospel!" And it is only natural that as the Church girds herself for a mighty forward surge during the early days of peace, she should look to her training camps and make sure that all is well.

Today there are approximately 1,700 men and women in our colleges and seminaries who are preparing themselves as kingdom builders in the Kingdom of tomorrow. One of the encouraging signs of recent years has been the marked increase in enrollment at these institutions. This growing army of recruits for the Gospel ministry augurs well for the ability of our Church to launch and to sustain a concerted attack all along its far-flung battle line.

They Need Buildings

But our "training camps" need buildings. And they need equipment. Some of our colleges are overcrowded and need additional dormitories. Others are badly in need of repairs. The convention at Saginaw took note of these conditions and resolved that as soon as war-essential materials are again released, old buildings must be improved and new ones built.

River Forest is to have a new library and a new dormitory for women; Seward a new dormitory for women, a college hospital, and additional classrooms; Fort Wayne, a new service building, including a modern kitchen; Milwaukee, a new science laboratory, an enlarged office, and a new lighting system in its chapel; St. Paul, a new professor's residence and some extensive remodeling; Concordia, Missouri, a new administration building, a central heating system, and some remodeling; Bronxville, a much-needed library; Winfield, an imperative program of immediate repairs; Portland, a dormitory; Oakland, an administration building; and St. Louis, a chapel.

New Headquarters

In addition to this building program at our colleges, our Church is in urgent need of a new headquarters. Our Synod will soon be 100 years old — yet it has never had "a home of its own." Today the business of your Church, involving a turnover of five and a half million dollars each year, is being transacted in several rooms rented from Concordia Publishing House. Synod at Fort Wayne in 1941, and again at Saginaw in 1944, recognized the need for more adequate facilities and authorized the construction of a synodical office building as soon as the necessary funds and materials are available. $200,000 have been voted for the erection of this structure.

"Come, let us build!" (also in the material sense) will be the motto of our Church in the early postwar period. We must build today so that the kingdom builders of tomorrow will have the facilities, the equipment, and the tools to carry on their "Father's business" with the greatest possible efficiency.

The funds for this extensive building program ($1,700,000) will be provided by our Church's Five Million Dollar Peace Thankoffering which is to be gathered on the Sunday after the end of hostilities in Europe. Let us do our part toward the erection of these much-needed buildings by giving generously to this collection.

H. W. G.

Prepare to Do Your Part in Your Church's
FIVE MILLION DOLLAR PEACE THANKOFFERING

As Forth We Fare

As forth we fare
Into another year,
With tired hopes
And hearts grown dark with fear,

Oh, help us, Lord our God,
To see Thy light,
To find the open door,
Its vision bright;

To look once more
On green-tipped pasture land,
To feel again
The Shepherd's guiding hand;

To walk the better way
Of pain and loss,
The ancient, tear-stained path
To Thy dear Cross,

Where hearts still sigh
In memory of Thee
Who once for us
Becam'st our Calvary.

Behind us lies the smoke,
The battle gray;
Let not that ruined past
Change our today.

As now we stand
Beneath the portal's shade,
Make us to walk
Erect and unafraid.

So may we bow our heads
In quiet prayer
And lift our hearts to Thee
— As forth we fare.

THEO. A. WEISS

Our Bronxville Concordia to Receive Adequate Facilities

The Lutheran Education Society has organized and is conducting the effort of our Church in the East to raise $250,000 for the construction of the Library-Science-Auditorium Building of our Bronxville Concordia pictured as the frontispiece of this issue. The total cost of this new building will be approximately $330,000, $80,000 of which was appropriated by Synod at Saginaw.

Mrs. C. Nehring
Co-chairman
Building Fund
Campaign

Dr. Arthur Brunn, Vice-President of Synod, is general chairman of the campaign, and the President of Synod, Dr. J. W. Behnken, and the Presidents of the Atlantic, Eastern, Southeastern and English Districts have accepted posts as honorary chairmen, indicating their hearty support of this effort for our Bronxville Concordia.

Because of its record-breaking enrollment, 228 (the previous high was 187 in 1932), Concordia is feeling the inadequacy of the present administration building, erected in 1910. Much of the space in this building has been taken over by the library and the science department. The impossibility of providing science laboratories with modern equipment in a building never designed for the purpose, the acute need for stackroom space in the library, the fact that only seven classrooms remain for general use in a school whose schedule calls for 300 hours of work per week — all these have forced the school to expand its facilities with this new building in order to maintain the high character of its academic work. Plans for the new building include an auditorium seating 600.

The response to Concordia's appeal thus far has been generous. The general expectation is that the campaign to raise $250,000 to supplement Synod's appropriation of $80,000 will be successful.

The general committees of the Concordia Campaign include fifty laymen and laywomen who have given many hours of service to the organization and publicity of this great effort. Two thousand congregational workers, under the direction of their district, zone, and congregational campaign officers, will conduct the canvass, which has been completed in certain sections of New England and Upper New York and will be carried out in Metropolitan New York and other regions from January 3 to February 15, 1945.

The steady growth of the institution in every way warrants the magnitude of this building project. The ministerial enrollment of Concordia increased 48% in 1944, and the number of students enrolled in the liberal arts and business courses of the college increased by 53%. Synod's action at Saginaw in establishing general education and coeducation as a permanent part of Concordia's program contributed, in no small measure, in assuring both parents and students of the quality of work done at the school.

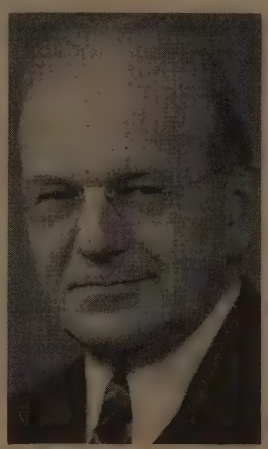
Concordia has led the way in the accreditation of Synod's colleges, its college department being recognized not only by the State authorities — in this case, the Board of Regents of the State of New York — but also by the highest regional accrediting authority, the Middle States Association of Colleges and Secondary Schools.

ARTHUR R. HANSER

Lutherans Choose Two Standard-Bearers

(EDITORIAL NOTE: There is sufficient interest among our readers in the affairs of Lutheran bodies outside our immediate fellowship to justify the presentation of some biographical data concerning the Reverend Em. Poppen, re-elected president of the American Lutheran Church, and concerning the Reverend Franklin C. Fry, newly elected president of the United Lutheran Church. That these men possess the qualities of leadership necessary to guide large bodies of American Lutherans through the turbulent sea of this period of global war can be assumed from their election to the presidencies of their bodies. That world Lutheranism may from their labors receive a new confessional strength in its conflict with Modernism and indifferentism will be the prayer of all who are conscious of the challenge which the present decadent state of Christianity offers to a Church guided by the Word of God and by that alone.)

Emanuel Poppen was born Oct. 14, 1874, in New Dundee, Ontario, as the son of the Rev. Simon Poppen and Carolina, nee Buerkle. The mother is still living and approaching her 97th birthday. When the son was a year old, the family came to Hessville, Ohio, where Emanuel received his early training in the parish school taught by his father and from a private tutor, who also taught him some Latin, Greek, and Hebrew. After attending public schools in Saginaw, Mich., he entered Capital University at the age of not quite thirteen years and graduated from the Seminary in 1895. After serving pastorates in Versailles, St. Mary's, Sidney, and Grove City, Ohio, until 1931, he became full-time president of the Ohio District of the American Lutheran Church and in 1937 the successor of the late Dr. C. C. Hein in the presidency of the A. L. C. He was re-elected to this office in 1938 and in 1944. He had served the Joint Synod of Ohio as vice-president, 1924 to 1930, and as the editor of its German official weekly, the *Kirchenzeitung*. In 1929 he was a delegate to the Lutheran World Convention in Copenhagen, Denmark, and a member of its secretariat. He has been a commissioner to the National Lutheran Council



Emanuel Poppen, D. D.
President, American
Lutheran Church

since 1925; also the chairman of the committee which edited the *American Lutheran Hymnal*.

He was united in marriage Aug. 4, 1897, to Anna Trebel, daughter of the Rev. G. H. Trebel of Hamilton, Ohio. Their daughter, Marion, is known by the name used in her publications as Marion Poppen Athy.

Franklin Clark Fry comes from a family whose American roots go back to more than a hundred years before the Revolution. His family has given distinguished service to the Lutheran Church of this country. His grandfather, Dr. Jacob Fry, was famed as a popular preacher and was a professor at the Philadelphia Seminary for thirty years. Jacob Fry's brother, S. Gross Fry, was the first treasurer of the General Council. Dr. Fry's father, the late Dr. Franklin F. Fry, was the pastor of the Church of the Reformation in Rochester, N. Y., and the first executive secretary of the Board of American Missions of the United Lutheran Church, 1927—1933. Dr. Fry's mother, the former Miss Minnie C. McKeown, lives at New Rochelle, N. Y. Dr. Fry was born at Bethlehem, Pa., Aug. 30, 1900, and is married to the former Miss Hilda A. Drewes of New York. They have three children, Franklin Drewes, 16; Robert C., 14; and Constance H., 9.

Dr. Fry was educated in the public

schools of Rochester, N. Y., and Hamilton College, Clinton, N. Y., where he earned his A. B. degree, was elected to Phi Beta Kappa, and was the valedictorian of his class. This college also granted him a fellowship in Greek, which he used at the American School for Classical Studies in Athens, traveling extensively not only in Greece, but also in Egypt, Palestine, Asia Minor, and Italy. After his graduation from the Philadelphia Seminary in 1925, he was ordained by the Synod of New York and New England and took charge of Redeemer Church in Yonkers, N. Y. In 1929 he was called to Trinity Church, Akron, Ohio, the membership of which was doubled during his ministry

Franklin C. Fry, D.D.
Accepting the presidency of the United Lutheran Church

of 15 years. Dr. Fry served the United Lutheran Church as secretary of the Committee on Evangelism (1930—1938), as a member of the Board of American Missions (1934—1942), and of the Executive Board since 1942. He received the degree of Doctor of Divinity from Muhlenberg College in 1940.

Doctrinal Affirmation

IV

EDITORIAL NOTE: At the Saginaw convention of our Church it was reported that our Committee on Doctrinal Unity had carried out the resolutions of our 1941 convention directing it to prepare a single document which would supersede the union documents of 1938 agreed upon by the Missouri Synod and the American Lutheran Church. This one unified statement of doctrine is entitled *Doctrinal Affirmation*. The LUTHERAN WITNESS is reprinting the more important sections, and this issue offers the closing installment of the section treating Election, the doctrine also called Predestination, once the chief cause of division between the synods now united in the American Lutheran Church and the Missouri Synod. Concerning the report to our Synod in 1938 of deliberations with the A. L. C. committee, our union committee stated, "It is with great joy that we note that in the chief difficulty which separated our Synod from the constituent bodies of the American Lutheran Church, the doctrine of predestination, unanimity has been reached" (*Proceedings*, page 228).

By difference in type we are able to indicate the portions derived from the *Brief Statement* of the Missouri Synod, those derived from the *Declaration* (1938) of the American Lutheran Church, and those newly added by the joint committee.

Type like this indicates portions derived from the "Brief Statement."

Type like this indicates portions derived from the A. L. C. "Declaration."

Type like this indicates new matter.

39. *To be sure, it is necessary to observe the Scriptural distinction between* God's *election of grace and* His *universal will of grace,* and their relation to each other, for only when both are maintained with equal clarity and emphasis will the full Scripture truth be expressed. The *universal gracious will of God embraces all men; the election of grace, however, does not embrace all, but only a definite number, whom "God hath from the beginning chosen to salvation," 2 Thess. 2:13, the "remnant," the "seed" which "the Lord left," Rom. 9:27-29, the "election," Rom. 11:7; and while the universal will of grace is frustrated in the case of most men, Matt. 22:14; Luke 7:30,* it does attain its end in all those embraced in the election of grace, Rom. 8:28-30. The eternal election of grace is not founded upon a second, different will of grace, but upon the identical universal will which God earnestly entertains toward all men. Therefore *Scripture, while distinguishing between the universal will of grace and the election of grace,* never *places the two in opposition to each other. On the contrary, it teaches that the grace dealing with those who are lost is altogether earnest and fully efficacious for conversion. Blind reason indeed declares these two to be contradictory, but we impose silence on our reason. The seeming disharmony will disappear in the light of heaven, 1 Cor. 13:12.*

40. *Furthermore, by election of grace, Scripture does not mean that "one" part of God's counsel of salvation according to which He will receive into heaven those who persevere in faith unto the end, but, on the contrary, Scripture means this, that God, before the foundation of the world, from pure grace, because of the redemption of Christ, has chosen for His own a definite number of persons out of the corrupt mass and has determined to bring them, through Word and Sacrament, to faith and salvation.*

41. *Christians can and should be assured of their eternal election. This is evident from the fact that Scripture addresses them as the chosen ones and comforts them with their election, Eph. 1:4; 2 Thess. 2:13. This assurance of one's personal election, however, springs only from faith in the Gospel, from the assurance that God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to "condemn" the world; on the contrary, through the life, suffering, and death of His Son He fully "reconciled" the whole world of sinners unto Himself. Faith in this truth leaves no room for the fear that God might still harbor thoughts of wrath and damnation concerning us. Scripture inculcates that in Rom. 8:32, 33: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth." Luther's pastoral advice is therefore in accord with Scripture: "Gaze upon the wounds of Christ and the blood shed for you; there predestination will shine forth" (St. Louis Ed., II: 181; on Gen. 26:9). That the Christian obtains the personal assurance of his eternal election in this way is taught also by our Lutheran Confessions (Formula of Concord. "Triglot," p. 1071, § 26; M., p. 709): "Of this we should not judge according to our reason nor according to the Law or from any external appearance. Neither should we attempt to investigate the secret, concealed abyss of divine predestination, but should give heed to the revealed will of God. For He has made known unto us the mystery of His will and made it manifest through 'Christ' that it might be preached, Eph. 1:9 ff.; 2 Tim. 1:9 f."* — *In order to insure the proper method of viewing eternal election and the Christian's assurance of it, the Lutheran Confessions set forth at length the principle that election is not to be considered "in a bare manner ('nude'), as though God only held a muster, thus: 'This one shall be saved, that one shall be damned,'" (Formula of Concord. "Triglot," p. 1065, § 9; M., p. 706); but "the Scriptures teach this doctrine in no other way than to direct us thereby to the 'Word,' Eph. 1:13; 1 Cor. 1:7; exhort to repentance, 2 Tim. 3:16; urge to godliness, Eph. 1:14; John 15:3; strengthen faith, and assure us of our salvation, Eph. 1:13; John 10:27 f.; 2. Thess. 2:13 f." (Formula of Concord. "Triglot," p. 1067, § 12; M., p. 707.)* — When Scripture speaks of this eternal election, it, as a rule, takes its position in time, after men have come to faith, and in presenting this doctrine, Scripture addresses itself only to believers; in other words, the fact that Christ has by His Gospel called one unto faith, gives unto such a one the assurance that his faith is the result of his eternal election, and that God, being faithful, will also give unto Him eternal life, 1 Cor. 2:7; 1 Pet. 1:5. — *To sum up, just as God in time draws the Christians unto Himself through the Gospel, so He has already in His eternal election endowed them with "sanctification of the Spirit and belief of the truth," 2 Thess. 2:13. Therefore: If, by the grace of God, you believe in the Gospel of the forgiveness of your sins for Christ's sake, you are to be certain that you also belong to the number of God's elect, even as Scripture, 2 Thess. 2:13, addresses the believing Thessalonians as the chosen of God and gives thanks to God for their election.*

The present installment concludes the republication of the more important sections of the *Doctrinal Affirmation*.

The great bulk of the document is simply a reprint of the *Brief Statement*. We shall, however, in our next issue publish all the *omissions* which have been made in the various articles.

Naturally the adequate study of the aids which we are supplying for an understanding of the actions of our committees is possible only if the reader takes the time to read the *Doctrinal Affirmation* itself. This may be ordered from Concordia Publishing House, Saint Louis, Missouri, for ten cents.

From a Pocket Notebook

We have to start this new notebook on a financial note. It is in all the parish papers and the District bulletins — Peace Thankoffering, Building Fund Thermometers — one of these, for Oakes, N. Dak., end of the Soo Line, by St. John's, is operating with a five-year goal of a $40,000 fund for a new church — and stewardship secretary reports, outdistancing everything on record in our Synod. The Northern Illinois District, with two months still to go, records an increase of $85,000 and a total of $490,000 for non-congregational purposes, and, in addition, $85,000 for Army and Navy offering. — No wonder this District needs an office in the Chicago Loop. (Or does the office in the Chicago Loop have something to do with the increase? We trow it has.) . . . Peace Thankoffering Committee of the Minnesota District, headed by the Reverend H. L. Sprengler, easily tops in the promotion of our $5,000,000 offering. . . . A treatise on Christian Stewardship entitled "Report of the Stewardship Committee of the Nebraska District Lutheran Laymen's League" is a document which moves L. L. L. work into new frontiers. Better still, the Nebraska District L. L. L. has resolved to labor in every congregation toward putting the principles there outlined into force. Mr. M. G. Holtmeier is chairman of the Stewardship Committee. . . . The Southern California Supplement describes progress at San Fernando and also takes note that the pastor, the Reverend P. C. Neipp, as a diversion issues a "scholarly publication" exclusively for our clergy. We are informed that a contribution entitled "Challenging Aspects of Coptic Vegetarianism" is even now being put into type (or stencil). . . . Like "inspiring," the noun "challenge" with all its verbal and adjectival forms is being eliminated from all contributions to the LUTHERAN WITNESS. "Crisis" is going fast. . . . Lutheran Woman's League members should take note of the League at Murray, Utah, which has only nine members, but has placed five twenty-dollar orders with C. P. H. for articles which it sells to the members of Christ Church. The Reverend Norbert F. Roschke is pastor. . . . The 1944 prize for the ultimate in stupidity goes to William Ralph Inge of London, for his sentence about Lutheranism (disseminated by the magazine *Time* with an approving headline): "It worships a God who is neither just nor merciful." . . . One of those letters which took the varnish off the desk of the editor of *Time* was the one addressed to him by Mr. John O. Schimke, of Leavenworth, Kans. We have seen a copy. . . . A habit which some of the readers might divest themselves of in 1945 is that of sending us a photograph, asking us for "return at my expense," if it won't do. You can see us wrapping the photograph meticulously, weighing it on the scales, computing the amount of postage, and then writing a letter announcing that the bill due the Missouri Synod is seven and a half cents. . . . The Central District Supplement has this little paragraph which comes about as close to *lèse majesté* as anything we have seen in many a year: President Lichtsinn had the unusual experience of teaching school recently during the illness of Teacher Unrath. For three reasons — figure them out yourself — we hope the ailing teacher recovered quickly and fully." It seems that this new editor has a heart for the children, doesn't it? . . . Maybe this will fill some of those Central and Northern Illinois District reporters with due respect for the Northwest: "West Yellowstone: Hobson mission festival was held Oct. 15. No guest speaker was present. Only one service was held, and that in the afternoon. The attendance was 27, but the mission offering was $529.81." (North Dakota and Montana Supplement.) . . . Fine reporting on the U. L. C. convention in Minneapolis: "When the St. Olaf Lutheran Choir had finished its last lovely note, it would have taken only a wave of the hand to brush the veil of temporality aside and admit that huge, scarcely breathing audience into the presence of the choir eternal. United Lutheran conventions are famous for the richness of their singing, which surpasses that of all other religious assemblies, but on this Sunday evening the harmonies of heaven broken through in a transcendent revelation of beauty." (*The Christian Century*, November 8, 1944.) . . . Pastor G. H. Mueller, of Wilmington, Del., begs this department to discourage further requests for the promotion booklet of the Concordia Church building committee. Those who sent a dime got a forty-five-cent booklet, and many did not send a dime. . . . One of the unforgettable experiences of 1944 was the carol broadcasting on State Street, Chicago, where sixteen powerful horns filled the air during the weeks before Christmas with *Silent Night, Oh, Come All Ye Faithful, O Little Town of Bethlehem*, and other carols sung by featured singers and trained choirs from the Chicago broadcasting studios. They were heard almost any hour of the day or night throughout the downtown district above the noise of the streets. . . . Somehow, of all the evidences of devotion to their home church shown by our men overseas nothing has so touched us as the action of a Maplewood, N. J., boy who left behind him a standing order for carnations to be worn by the ushers of Christ Lutheran Church every Sunday during his absence. G.

Send Changes of Address
of Enlisted Men and Women
IMMEDIATELY
to the office of the
Army and Navy Commission
221 N. La Salle St., Chicago 1, Illinois

News Flashes from the Parochial School Field

During the first nine months of 1944 we reclaimed 31 teachers temporarily out of office.

In the course of 1943 and 1944 (first nine months) 200 installed teachers were added to our school system — 48 teachers and 152 teacher candidates — and there was a loss during the same period of only 61 active teachers through resignations, retirements, and deaths. A net gain of 139.

Trinity Lutheran Church of Mount Rainier, Md. (Washington, D. C., suburb), has opened a school with two teachers and a capacity enrollment of 80 pupils. It is estimated that the school could have opened with 150 pupils if room and teachers had been available.

Last year Immanuel Lutheran Church of Albuquerque, N. Mex., had to notify the public by radio and in the press that its school was filled to capacity. Still many children had to be turned away, and others were placed on the waiting list. A third room was provided, necessitating an addition to the school building. But this year the situation was the same. Numbers of children had to be turned away. About 60 per cent of the enrollment is from unchurched homes.

Trinity of Atchison, Kans., dedicated a new school on April 16, this year. In September the enrollment had increased from 68 to 110 pupils.

Old Trinity School, St. Louis, Mo., in operation 105 years, had 90 pupils and two teachers in 1942; it has 144 pupils and three teachers this year — 117 children from unchurched homes.

Southern California has opened four new schools this fall — El Monte, Pasadena, Van Nuys, Santa Ana.

First Lutheran School, Long Beach, Calif., had to turn away 125 children last year, 86 this year.

A. C. STELLHORN
Secretary of Schools

Intersynodical Conference at St. Paul

Pursuant to Synod's recommendations, pastors of our Church in the Twin City area met in conference with pastors of the American Lutheran Church, Nov. 12, at Concordia College, St. Paul, in the interest of God-pleasing Lutheran Union. Twenty-five pastors were present. Pastor F. J. Seltz served as chairman; Pastor A. H. Ewald and the undersigned served as secretaries.

The Doctrinal Affirmation was made the basis of discussions. The following paragraphs were read and discussed: Of the Holy Scriptures, Of God, Of Creation, Of Man and Sin, of Redemption, Of Faith in Christ, Of Conversion, Of Justification, Of Good Works, Of the Means of Grace.

The sections on Conversion and on Justification were declared to be marvelous statements on old Ohio-Missouri controversies. "I thank God that I lived

to see the day when we both teach the same doctrine on this important matter," one pastor declared. The discussion seemed to show that old differences can be dissolved by re-statements.

In the afternoon session Rev. A. Braun reported informally on the recent A. L. C. biennial convention at Sandusky, Ohio. "A deep desire for Lutheran unity and fellowship and an early removal of all obstacles to Lutheran Union was in evidence at that meeting. The Doctrinal Affirmation was recommended for study. Considerable time and interest were devoted to the problem of "selective fellowship." Finally this was recommended for further study.

Since the problem of "selective fellowship" has agitated also some minds in this part of the Church, Pastor Braun was asked to present a paper in a series of theses at our next conference here on the subject: "Selective Fellowship, Help or Hindrance to Lutheran Union?"

In response to a request for expressions on the Doctrinal Affirmation as a basis of Lutheran Union, the following remarks were made: "I believe it is classical, concise, clear. The best ever produced in our circles." "I am ready to subscribe to everything in it." "It is clear. It is complete. If we cannot agree on this, we cannot agree." "We have a lot of opposition, but let us be optimistic."

It was agreed to meet again on Jan. 25, 1945, at Concordia College. The meeting was closed with the Lord's Prayer. H. J. BOETTCHER, *Secretary*

Twentieth Anniversary of KFUO

A wide variety of special programs stressing the twentieth anniversary of our Synod's Radio Station KFUO were given a prominent place in the station's regular broadcasting schedule from Sunday, December 10, to Sunday, December 17. The principal anniversary service was held on Sunday afternoon, December 10, in the auditorium of Concordia Seminary. Dr. Wm. Arndt, who delivered the dedicatory address when Station KFUO twenty years ago began its history in the old Seminary on South Jefferson Avenue, was again the speaker. Other features on the week's program included a talk by the Rev. H. H. Hohenstein, Director of Station KFUO since its beginning; interviews with the Rev. Paul C. Barth, Director of Public Relations, the Rev. Elmer Knoernschild, Production Manager, Mr. Gerhard Schroth, Director of Music, Mr. Carl Meyer, Chief Engineer, and Mr. Wm. C. Krato, Business Manager. Two round-table discussions treated the topics: "KFUO, a Blessing to Shut-ins," and "The Forward March of Radio"; a third gave the secretaries of the station an opportunity to acquaint the audience with their work; and in a fourth representatives of the Lutheran Laymen's League, the local Lutheran Publicity Organization, the Walther League, and students of Concordia Seminary, all of them vitally interested in the station, made their contribution to the anniversary program.

On December 14, the actual date of the station's dedication in 1924, the anniversary was given special prominence in the day's broadcasts. Dr. P. E. Kretzmann, in his chapel address before the Concordia Seminary student body, expressed our Church's gratitude to God for His wonderful gift which makes it possible to bring the saving Word of God to many over the air.

KFUO's twentieth anniversary celebration was brought to a close with a public concert in the auditorium of Concordia Seminary on Sunday afternoon, December 17. Under the direction of Mr. Gerhard Schroth, in charge of the station's Department of Music, the KFUO orchestra, chorus, and soloists presented portions of Haendel's *Messiah*. Dr. R. R. Caemmerer was the speaker on the program.

Throughout the entire week of celebration the keynote remained "All Glory Be to God." G. V. S.

Chapel Dedicated at Rochester, N. Y.

The chapel of the Church of Our Savior in Rochester, N. Y. (Pastor Lyle Halvorson), was dedicated on Nov. 5, 1944, after the congregation had worshiped for three years in a firehouse in a suburb of the city and after the WPB had thoroughly investigated the need and granted the necessary priorities. The church seats 150 comfortably and two Sunday school rooms located in a wing, 100 more. The cost was $7,785. The Lutheran Mission Society of the Rochester Circuit, consisting of twelve congregations, is the sponsoring agency. At the dedication the main sermon was preached by the Rev. C. A. Behnke, Vice-President of the Eastern District. Other speakers were the Revs. Martin Mueller, H. F. Frincke, and Herbert E. Plehn, chairman of the Mission Society. The attendance was 564, and the day's offering amounted to $500.20. K. K.

Church of Our Savior, Rochester, N. Y.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Let Us Reason Together. A Summary of Christian Teaching. By Rupert H. Schroeder. Authorized by the Army and Navy Commission of the Lutheran Church (Missouri Synod). 218 pages. 75 cents.

Tests and Answers for Above. Parts 1—3. 15 cents.

This book differs from other books of this nature in this, that it offers its instruction in the form of discussion, or conversation between several persons. Some of these participants in the discussion mention their doubts, difficulties, even the arguments of unbelievers, whereupon the leader, the pastor, answers them with convincing proof. Some of the arguments against the Christian religion or the Bible are so foolish that even common sense properly applied and expressed answers them sufficiently. However, the mysteries of divine revelation must be based upon God's Word. This is the method which the pastor here follows, and he follows it successfully.

In order that the instruction may be all the more effectively impressed upon the understanding and memory of the catechumen, a number of small pamphlets (Questions and Answers), which fit into the book, are added. These enable, encourage, and help the pupil to study privately and prepare for an examination on the content. The booklet with its additional material is another proof of the earnest and intelligent effort of our Church to bring the saving truths of God's holy Word to everyone. Its chief use, of course, will be with adult catechumens. S.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained:

2. S. p. Tr. (Dec. 10): *Cand. A. F. Schroeder* in Emmaus Church, Milwaukee, Wis., by F. F. Selle.

Ordained and Installed:

16. p. Tr. (Sept. 24): *Cand. Robert Menzel* in St. John's Church, San Francisco, Calif., as missionary at large of the California and Nevada District by Pres. Arthur Brohm. — 18. p. Tr. (Oct. 8): *Cand. A. W. Radtke* in Grace Church, Burlingame, Calif., by Pres. Arthur Brohm.

Ordained and Commissioned:

13. p. Tr. (Sept. 3): *Cand. J. Louis Konz* in Grace Church, Mobile, Ala., as missionary in Nigeria, Africa, by Theo. F. Walther.

Installed:

Pastors: 17. p. Tr. (Oct. 1): *W. C. Hilpert* in Zion Congregation, Bethel, Minn., by R. T. Weinhold. — 25. p. Tr. (Nov. 26): *Harold Brauer* in St. Paul's Congregation, Ogden, Utah, by Clemens E. Harms. — 1. Adv. S. (Dec. 3): *Geo. Ehlers* in St. John's Congregation, near Montevideo, Minn., by John Zimmermann. — *H. F. Hellmann* in St. James' Congregation, Lexington, Tex., by Max Studtmann. — *Martin Keller* in Trinity Congregation, Raymond, Minn., by Erhard D. Eifert. — *Wm. C. Petersen* in St. John's

Congregation, Pierce, Nebr., by Wm. Petersen, Sr. — *John E. Pingel* in Emmaus Congregation, Poy Sippi, Wis., by C. H. Clausing. — *R. F. H. Pralle* in Zion Congregation, Brazilton, Kans., by J. W. A. Becker. — *E. W. Schnedler* in Trinity Congregation, Willoughby, Ohio, by W. H. Storm. — *E. W. Schwartz* in Trinity Congregation, Goodfarm (Dwight), Ill., by Paul J. Danker. — Dec. 4: *E. Wille* in St. Peter's Congregation, Bellingham, Minn., by Henry Sporleder. — 2. Adv. S. (Dec. 10): *W. G. Ditzen* in St. Paul's Congregation, Holstein, Nebr., by Edw. Beckler. — *A. V. Kuster* in St. Paul's Congregation near Wanatah, Ind., by Armin C. Oldsen.

Teachers: 7. p. Tr. (July 23): *Homer C. Gruber* in Ascension Congregation, St. Louis, Mo., as teacher in Hope School by E. V. Oelschlaeger. — 25. p. Tr. (Nov. 26): *Roy Petersen* in St. John's Congregation, Waco, Nebr., by Geo. H. Koslowske. — 1. Adv. S. (Dec. 3): *Theo. Aufdemberge* in St. Peter's Congregation, Deshler, Nebr., by H. F. Krohn. — *H. L. Franzen* in St. Mark's Congregation, Steeleville, Ill., by J. Mueller. — *C. M. Hutfilz* in St. John's Congregation, Rogers City, Mich., by Louis A. Linn. — *Gustave Segelhorst* in Trinity Congregation, Springfield, Ill., by Paul Schulz.

Dedications

Dedicated to the service of God:

17. p. Tr. (Oct. 1): The new church of Holy Cross Congregation, *Wichita, Kans.* (W. Graumann). — 21. p. Tr. (Oct. 29): Zion Congregation, *Clinton, La.* (L. Boriack), rededicated their church. — 23. p. Tr. (Nov. 12): The new church of Mount Calvary Negro Congregation near *Bammel, Tex.* (Walter Lang). — 25. p. Tr. (Nov. 26): Grace Church, *Central Islip, L. I., N. Y.* (A. Steinke).

Anniversaries

The following congregations celebrated anniversaries:

19. p. Tr. (Oct. 15): Salem Congregation near *Schulenburg, Tex.* (L. O. Hemmann), the 75th. — 20. p. Tr. (Oct. 22): Hope Congregation, *Southam, N. Dak.* (Walter H. Rengstorf), the 25th. — 21. p. Tr. (Oct. 29): St. James' Congregation, *Honey Grove, Tex.* (G. C. Albers), the 60th. — 22. p. Tr. (Nov. 5): Christ Congregation, *West Bloomfield, Wis.* (C. H. Clausing), the 85th of the congregation, the 75th of the Christian day school, and the 15th of the present new church. — 23. p. Tr. (Nov. 12): Immanuel Congregation, *Belvidere, Ill.* (W. F. Theiss), the 75th. — Holy Cross Congregation, *Winnipeg, Man., Can.* (A. E. Koslowsky), the 40th. — 24. p. Tr. (Nov. 19): Emmanuel Congregation, *Kingfisher, Okla.* (Walter J. Geffert), the 40th of the organization and the 30th of its church dedication. — St. Paul's Congregation, *Serbin, Tex.* (Herman Schmidt), the 90th. — 25. p. Tr. (Nov. 26): Grace Congregation, *Oberlin, Ohio* (W. J. Fields), the fifth of the dedication of the church. — Nov. 30: Trinity Congregation, *Gladstone,* and Trinity Congregation, *Gilead, Nebr.* (Laurence E. Wachholz), the 60th.

Educational Institutions

Concordia Seminary, St. Louis, Missouri, begins its one-hundred-seventh academic year, under the accelerated program, on Jan. 23, 1945, at 9:15 A. M. As some of the preparatory colleges have their graduation in the latter part of January, the registration of the newly entering class will be held on Saturday, Jan. 27, 1945. Application for admission should be made to Dean Richard A. Jesse, 801 De Mun Avenue, St. Louis 5, Mo.

The entrance requirements are completion of junior college courses, including the study of English, German, Latin, and Greek, with a quality point of 1.00 or better. Applicants who are not graduates of colleges affiliated with Concordia Seminary must show ability to meet the entrance requirements through presentation of satisfactory transcripts or by entrance examinations, and enclose a brief autobiography, together with a letter from their pastor certifying their Christian character. Transcript credits of college work must average C or higher. All applications must be accompanied with the record of college credits and a certified medical certificate.

Student rates at present are $75 per semester for lodging and board. Each student must give assurance that his board will be paid promptly. In addition each student is required to pay the following fees at the beginning of the academic year: registration $5; guarantee $5; library $5; medical $1. Essential books for first-year students will cost approximately $27.

LOUIS J. SIECK, *President*

Concordia Seminary, Springfield, Illinois. — Pursuant to the accelerated course, Concordia Theological Seminary at Springfield, Ill., God willing, begins its new school year Jan. 22, 1945. The purpose of the institution is to prepare Christian young men coming from Lutheran congregations of the Synodical Conference for the office of the ministry in the Lutheran Church. The four years of the College Department are designed to lead the student to the level of attainment which ordinarily merits the degree of Bachelor of Arts. Woven into the academic credit of this department are courses in Education, recognized by the Department of Public Instruction of the State of Illinois for the issuance of a teacher's certificate. At the same time, the Junior Class marks the first year in the Graduate Course. The Theological Department offers a well-rounded curriculum in the various fields of theological studies and in practical mission and institutional work. In addition to the five-year course at the school, the students are also required to do one year's work outside of the institution, either in the mission field or acting as supply pastors. This vicarage year is inserted between the Senior and Graduate Class. After completing all required work the student receives his diploma declaring him to be prepared for the office of the Ministry.

Entrance Requirements: High school graduates may enter the Freshman College Class. In addition to meeting the above academic requirements applicants must be (1) Communicant members in good standing of a congregation of the Synodical Conference; (2) physically well — no speech impediments, no bodily deformities, no incurable or contagious diseases; (3) between the ages of 18 and 25. Expenses: Board, room, and service per term of eight months $180, which is to be paid in quarterly installments in advance; additional fees payable directly to the institution total $12.50. Sundry expenses, including books, are approximately $100, varying with the individual student. Application for admission: All applications must be presented to the faculty for acceptance before students can be enrolled, and no definite information concerning classification can be given before prospective students have submitted all required information. For this reason candidates for admission should write as early as possible for application blanks and return them promptly with the information requested. May our gracious God continue also in the future His mighty protection and His bountiful blessings for the training of faithful laborers in His vineyard.

Address all communications to

DR. H. B. HEMMETER, *President*
1301 Concordia Ct., Springfield, Ill.

Candidates for the Chair of Religion and the Social Sciences at Concordia Teachers College, Seward, Nebraska

Mr. Paul Bierwagen, Wauwatosa, Wis., nominated by Our Redeemer Congregation, Wauwatosa, Wis.
Rev. Julius Fritze, Corpus Christi, Tex., by Immanuel, Albuquerque, N. Mex.
Rev. P. G. Nau, Columbus, Ind., by St. John's, Peru, Ind.
Teacher E. Sieving, Fort Wayne, Ind., by Our Savior Congregation, New York, N. Y.
Rev. L. V. Stephan, Arlington Heights, Ill., by Trinity, Atchison, Kans.
Teacher W. A. Vahl, Lincoln, Nebr., by St. John's, Seward, Nebr.
Rev. H. F. Werling, St. Paul, Minn., by St. Stephen's, Duluth, Minn.; Grace, Fargo, N. Dak.; St. John's, Webster, Minn.

The Electoral College meets Jan. 30, 1945, at Seward. Communications regarding any of the above-mentioned candidates must before that date be in the hands of —

I. C. HEINICKE, *Chairman*
BOARD OF CONTROL
Seward, Nebr., Dec. 23, 1944

Request for Additional Nominations for Professorship in River Forest

Since the Electoral College could come to no conclusion, and believing it to be in the interest of our institution and Synod, the Board of Control of Concordia Teachers College, River Forest, Ill., requests our congregations prayerfully to consider the importance of the matter and nominate *additional* candidates with the necessary qualifications for the Chair of Biology and some other academic field, preferably Mathematics.

Nominations should by Jan. 30, 1945, be in the hands of —

P. L. KLUENDER, *Secretary*
BOARD OF CONTROL
702 N. 11th Avenue
Melrose Park, Ill.
December 18, 1944

Announcements

This is to certify that *Mr. Vincent Larson* of East Port Orchard, Wash., has been duly colloquized by a committee, consisting of Pastors Theo. Brackmann and E. Eichmann, in the presence of a number of witnesses and has been found well informed on the doctrines and practices of our Church. He is herewith declared eligible for a call into the ministry.

L. J. SIECK, *President*
Concordia Seminary
St. Louis, Mo.
PAUL KOENIG, *President*
Western District
December 15, 1944

Pastor Walter F. Wolbrecht of Missoula, Mont., has accepted the call as professor of religion and the social sciences at Concordia Teachers College, Seward, Nebr.

I. C. HEINICKE, *Chairman*
BOARD OF CONTROL
Seward, Nebr., Dec. 23, 1944

The Report on the New Liturgy and Agenda of the Intersynodical Committee on Hymnology and Liturgics

has been sent out by Concordia Publishing House to all those who have requested a copy. Concordia Publishing House has printed an additional number of copies, which will be available while the supply lasts to such as overlooked our original announcement. *Please send your request direct to Concordia Publishing House at once. On or before June 1, 1945,* all criticisms and suggestions must be in the hands of

W. G. POLACK, *Chairman*
801 De Mun Ave.
St. Louis 5, Mo.

Changes of Address

Rev. Arnold G. Ahlman, 837 Dakota, Superior, Nebr.
Rev. L. W. Blankenbuehler, 76 Cushing St., Cradock, Portsmouth 6, Va.
Rev. Ralph Danielsen, 509 W. Pecan St., Bowie, Tex.
Rev. William H. Eifert, 3421 Park Ave., Indianapolis 5, Ind.
Rev. Arthur E. Graf, 7206 Castor Ave., Philadelphia 11, Pa.
Rev. Alfred Hinz, Box 1016, Bridgeport, Nebr.
Rev. R. F. Kamphoefner, Augusta, Mo.
Rev. J. V. Kauffeld, 1113 Grant, Beatrice, Nebr.
Rev. Oscar H. Moll, Colonia Meron, Crespo, Entre Rios, Argentina, S. A.
Rev. Randolph Mueller, R. 8, Columbus, Ind.
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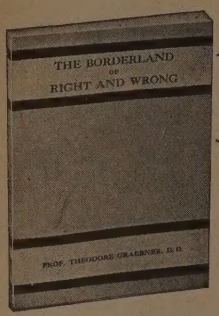

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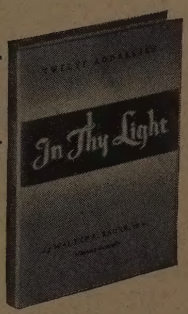

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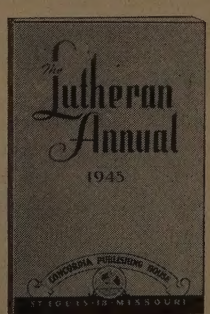

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